

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

If thought be little particles of matter, Dr. Brown justly argues, "that it will be not more absurd to talk of the twentieth part of an affirmation, or the quarter of a hope, of the top of a remembrance, and the north and east corners of a comparison, than of the twentieth part of a pound, or of the different points of the compass in reference to any part of the globe of which we may be speaking." We agree with him most perfectly in saying, "that with every effort of attention which we can give to our mental analysis, we are as incapable of forming any conception of what is meant by the quarter of a doubt, or the half of a belief, as of forming to ourselves an image of a circle without a central point, or of a square without a single angle."

Dr. Brown also endeavors to bring this mode of reasoning to bear against the absurdity which supposes thought to be a *quality* of a collection of particles arranged in the form of an organ, but not a quality of single particles. But it is evident that the arguments which entirely demolish one error, leave the other entirely untouched. The weakness of Dr. Brown's argument, when wrongfully applied against the last named error, will more fully appear by reference to his own words which read as follows:—

"Even though it were admitted, however, in opposition to one of the clearest truths in science, that an organ is something more than a mere name for the separate and independent bodies which it denotes, and that our various feelings are states of the sensorial organ, it must still be allowed, that, if two hundred particles existing in a certain state form a doubt, the division of these into two equal aggregates of the particles, as they exist in this state at the moment of that particular feeling, would form halves of a doubt; that all the truths of arithmetic would be predicable of each separate thought, if it were a state of a number of particles."

By a little reflection it will be seen that Dr. Brown's inference is entirely unfounded. "If two hundred particles existing in a certain state form a doubt," it does not necessarily follow that "the division of these into two equal aggregates of the particles," would form halves of a doubt. If two hundred pounds weight attached to a certain machine will produce a result called *motion*, it does not necessarily follow that one hundred pounds will produce a result called *half of a motion*. If exactly two hundred particles organized in a certain form, were requisite to produce a certain thought, then it is evident that to alter in the least either the number or organization would be a complete destruction of that particular thought, instead of forming fractions of it. This is what Priestley and his followers assert. They say that thought begins and ends with the organization, and that the single individuals entering into the system, form

no thought nor fractions of a thought. This absurdity, therefore, remains untouched by this argument of Dr. Brown. It is effectually demolished, however, by another species of argument, used by him to which we have already referred. He has proved Priestley's theory to be false, not by supposing that the fractions of a doubt could be made to result from it, but by clearly showing that an organ is only a name for a collection of many substances, which cannot possibly possess any property as a whole which the individuals do not possess when existing singly. He has also proved the theory which asserts that a thought or a feeling is a little particle of matter, to be false, because it involves the absurdity of fractional thoughts, hopes, fears, &c.

But there is one more theory which we venture to propose, that we believe to be impregnable, which no philosopher or metaphysician ever has or ever can refute. This theory may be stated as follows :—

A thought, hope, fear, joy, or any other feeling is not a little particle of matter, nor the result or quality of a collection of particles, called an organ or a system of organs, but it is the state or affection of a single individual substance, having extension and parts, and all the essential characteristics belonging to all other matter.

There is no absurdity in speaking of the half, or of a quarter, or of any other fractional part of this substance, but there would be a great absurdity in speaking of the fractional parts of its mere *states* or *affections*. The half or a thousandth part of a thinking substance is as reasonable as the half or a thousandth part of an attracting substance; but the top or bottom of a thought would be as absurd as the top or bottom of attraction. The north or east side of a substance which remembers, is just as correct as the north or east corners of a substance which possesses a chemical affinity; but the north side of a remembrance would be as inconsistent as the north side of a chemical affinity. Hence none of the arguments which are so successfully brought to bear against the other two theories, will in the least affect this. It is invulnerable in every point at which it may be assailed.

Every conceivable part of this substance, however minute, possesses the same property as the whole. A thought, or any other state of feeling is, therefore, perceived by every possible part of which a whole consists. A unity of substance, as we have already had occasion to remark, consists of an immense number of fractional parts. These, in order to constitute *unity*, must be so closely connected with and related to each other, that whatever state or affection one may happen to be in, all the rest must immediately be notified of the same. If one part be affected with pain, every other part must be conscious of it. If one part rejoices, hopes, or fears, the whole must by sympathy rejoice, hope, or fear in the same manner. But if one part could suffer, while another part was unconscious of such suffering; or if the affection of one part had no tendency to affect another, then the individual unity would be destroyed, and the substance would be as many distinct, thinking, feeling beings as there were parts unconscious of the affections of the others.

It is not necessary that a thinking substance should be limited to magnitudes or quantities that are exceedingly minute in order to constitute a unity. Large amounts of substance are as consistent with unity as small ones. But in all cases, whether the quantity be large or small, it is necessary that the parts should bear that relation to each other, that when one is affected every other should be affected also; otherwise, it could not be a unity. The feeling or thinking substance of an elephant or whale is as much an individual unity as the feeling substance or spirit of a gnat or animalcule, though the magnitude of the former far exceeds that of the latter. It is the peculiar organization or relation of parts in such a manner as to be all conscious of each others affection which constitutes the unity, without any regard to the size or amount of substance organized. When the several parts are so organized as to think, remember, hate, love, and feel alike, under the different circumstances to which the organization may be exposed, the whole is one individual unity or being.

If the mind or spirit be of the same magnitude as the body, then the impressions received through the various organs of a human body would only have to be transferred to the distance of about five feet, in order that every part of the mind might be alike conscious of such impressions. Let the velocity be ever so rapid, time would be an essential ingredient to the transfer of these communications from part to part. If they were communicated with the velocity of sound, those parts of the mind the most distant from the one first affected, would receive the impression in the two hun-

dredth part of a second. If the transfer were as rapid as light, the impression would be conveyed to the most distant extremities of the mind in the two hundred millionth part of a second. These inconceivably minute portions of time would be altogether imperceptible to the mind. Hence, whenever any part of the mind is affected through its sensorial organs, every other part seems to be affected in the same instant, whereas, in reality, the affection is conveyed successively from part to part, the same as sound or light is conveyed from a sounding or a luminous body.

The conveyance of internal thoughts or emotions of any kind from one part of the mind to the other, is probably equal in velocity to the transfer of the various notions gained by sensation. Therefore, in consequence of the inconceivable velocity with which all thoughts and sensations are conveyed from one extremity of the mind to another, it is impossible for one part of the mind to have a thought, sensation, or feeling of any kind which the other parts of the mind can, during any term of time that is appreciable, be ignorant of. It is for this reason that the *whole* of the mind thinks,—the *whole* of the mind loves,—the *whole* of the mind hates,—the *whole* of the mind wills, &c.

(To be continued.)

NEW JERUSALEM.

(Continued.)

After the inhabitants of Zion had received these numerous and pointed prophetic warnings, some of them began to repent; and in the month of March, 1833, the word of the Lord came unto Joseph the Seer, saying,—

“Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. McLellan, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen.” (Section lxxxv., Par. 8.)

Notwithstanding the repentance manifested on the part of some, there were others with whom the Lord was not well pleased; hence they were still threatened with chastisements. In the month of August, 1833, the word of the Lord came again unto his servant Joseph, in the town of Kirtland, in the northern part of Ohio. This revelation seems to have been given in order to prepare the minds of the Saints, that they might know how to act in relation to their enemies who were shortly to fall upon them, as wolves upon their defenceless prey. (See the whole of Section lxxxvi.) In this revelation the Lord said,

“Whoso layeth down his life in my cause, for my name’s sake, shall find it again, even life eternal; therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if you will not abide in my covenant, ye are not worthy of me; therefore renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; and again the hearts of the Jews unto the prophets, and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me.” (Par. 3.)

From this extract it will be seen, that the Lord decreed to try and prove the Saints in all things, even unto death. How could this decree be fulfilled unless he suffered their enemies to persecute them unto death?

In the month of November, 1833, our enemies in Jackson County,—sectarian priests and people,—professors of religion and non-professors, arose *en masse* against men, women and children of the Saints, and expelled them from the county. Some of the Saints were shot, some were tied up and whipped until their bowels gushed out; many perished by exposure to hunger and cold, being driven from their own firesides and from all their hard earnings. Over two hundred of their houses were burned, their fences and crops destroyed, their cattle and horses plundered; their household furniture, beds, bedding, goods, chattles, &c., were either destroyed or

robbed from them, and they were driven across the Missouri river into a county north, where the most of them found a temporary shelter from the inclemency of the weather. For the particulars concerning this dreadful persecution, and the horrid cruelties inflicted upon the Saints, see P. P. Pratt's history of the Missouri persecutions, and also many of the periodicals, published by the Saints soon afterwards.

Here, then, was the commencement of our tribulations as foretold by the word of the Lord, months and years before it came to pass. We ask our readers to reflect for a few moments upon the vast number of prophetic warnings which we have already quoted, and then again reflect upon their literal and speedy fulfilment. Is it possible for any honest man, free from bigotry and prejudice, to read these important prophecies, and their exact fulfilment without being irresistably convinced that Joseph Smith was a great prophet of God?

When the Saints first located upon that land, did not the Lord, by the mouth of Joseph, foretell that they should have "much tribulation," before they should inherit the great blessings promised on that land? Did he not foretell that their enemies should be stirred up to *bloodshed* against them? Did he not foretell, that unless they did as he commanded they "should be plucked up out of the land and sent away?" Did he not tell them over and over again that a "scourge and judgment" awaited them? Did he not tell them that he would *chasten* them, and *contend* with them, and *plead* with them until they overcame and were made clean? Did he not *decree* that he would *try* them and *prove* them in all things even unto *death*? Did he not say that if they would not do as he commanded they should be "persecuted from city to city, and from synagogue to synagogue, and but few," of those who were then on that choice land, "should stand to receive an inheritance?" Was not letter after letter, as well as revelations, sent to them, telling them, if they did not repent, that great judgments awaited them? With all these thrilling fearful warnings, the children of Zion only manifested a partial repentance, and the predicted scourges and judgments came, and the Saints were made to feel to their sorrow and great distress that the word of the Lord had not been spoken in vain.

When the Saints were driven from their houses and lay in the open prairies and in the cold dreary wilderness,—a remarkable phenomenon appeared in the heavens, which was seen by many millions for thousands of miles over our globe, viz., the METEORIC SHOWER, or shooting stars, which created quite a panic among the persecutors of the Saints who were then in the act of driving, plundering, and destroying them and their property. This was one of the great signs in the heavens, manifested in the last days; many others, still more marvellous, are yet to appear.

After the Saints had procured comfortable homes in Clay County, they were again menaced by mobs and forced to leave and form a settlement in a new portion of the state, where they remained until the year 1838, when then they were driven by their merciless persecutors into the State of Illinois, and founded the city called Nauvoo, upon the eastern bank of the Mississippi.

That our readers may form some idea of these cold-blooded persecutions, we here insert a memorial of the city council of the city of Nauvoo to the Congress of the United States.

(To be continued.)

AN EPISTLE OF THE TWELVE TO PRESIDENT ORSON PRATT, AND THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES,—GREETING.

Great Salt Lake City, March 9, 1849.

Dearly beloved brethren,—The seasons have rolled around, and the wheels of time have brought the people of this clime to hail with joy the first tokens of another spring. The warm breezes of the south and the smiles of the returning sun will soon open a passage through the mountains of eternal snow, which for six months has shut us up, and prevented communication with the great world, that our mail may pass eastward and westward and tell the nations that the Church in

the wilderness yet lives, and that the mustard seed is growing. During this season of seclusion, the 9th volume of the *STAR*, and some stray numbers of a later date, as well as the returning elders and the late emigrants have been here to cheer us with the news of the unparalleled success of the Gospel, and of the lively spirit of the Saints in the British Isles, since the visit to that realm of Elders Hyde, Pratt, Taylor, and others. For these things we thank God, and we now write to show our remembrance, and to say that we feel for you and for the people who dwell in the midst of revolution and commotion.

Health and peace have attended the Saints in this place since our first arrival, although subjected to many privations, and much of the time to a want of provisions in sufficient quantities.

This winter has been a cold and snowy one, nearly equal to the climate of New York. The snow covered the ground to some depth, for nearly three months, and finally disappeared, from parts of the valley, the latter end of February; since that time cold winds have prevailed, and light snows are frequent, which disappear immediately; the ploughs are beginning to move.

Our cattle have done well in most parts of the valley, with no feed but the natural pasture. Our crops, the past season, were light, but we raised considerable quantities of wheat, maize, oats, rye, and vegetables. There is, however, at this time a scarcity of breadstuffs, and there will be a scarcity till harvest, which we hope for early in July.

Several hundred houses are built and in progress here, and the valley is settled for sixty miles north and south. Mills for flouring grain and sawing timber are becoming numerous. A Council House, forty-five feet square, two stories high, is in progress, also several public works, such as bridges, opening roads, &c. One bridge over the Jordan is being built for seven hundred dollars.

Great preparations are being made for farming the coming season, and more than ten thousand acres will be enclosed and cultivated this summer.

Several branches of mechanical business are being commenced, and among others, we anticipate works to be commenced this season for tanning leather and working iron.

Money is very abundant, owing principally to the gold-dust accumulating here from the coast, upon the deposit of which, bills have been issued by the Presidency.

We have petitioned the Congress of the United States for the organization of a territorial government here, embracing a territory of about seven hundred miles square, bounded north by Oregon, latitude 42 degrees, east by the Rio Grand Del Norte, south by the late line between the United States and Mexico, near the latitude 32 degrees, and west by the sea coast and California Mountains. Until this petition is granted, we are under the necessity of organizing a local government for the time being, to consist of a governor, chief justice, secretary, marshal, magistrates, &c., elected by the people. The election to take place next Monday.

We shall also organize the Militia in due military order, under the old and honorable name of "The Nauvoo Legion;" a name which has long been a terror to evil doers, and which for several years withstood a sovereign state of mobbers and lawless banditti, and finally effected a safe retreat into the strong holds of the mountains with little loss.

We have had a general hunt here, one hundred men on each side, under Captains Pack and Lee; Captain Lee is triumphant, and a public dinner comes off soon at the expense of the other side. About seven hundred wolves and foxes, twenty minks, two wolvereenes, five hundred hawks, owls, &c., and one thousand ravens were killed in the sum total of the hunt.

Corn is very scarce here, at two dollars a bushel, or fifty-six pounds; wheat is from four to five dollars per sixty pounds, and difficult to be had at that. Some alarm existed here concerning provisions, on account of which a census was taken a few weeks since, of the amount of breadstuffs on hand, when it was ascertained there were upwards of three-fourths of a pound per head per day from then till harvest, besides fifteen hundred bushels of seed wheat, and several hundred bushels of seed corn. Potatoes do exceedingly well here, and are known to yield several hundred-fold.

We are about to establish a colony of about thirty families in the Utah Valley,

about fifty miles south. We hope soon to explore the vallies three hundred miles south, and also the country as far as the Gulf of California, with a view of settlement and a sea-port.

On the 12th of February, the Presidency and those of the Twelve who were here, met in council, and proceeded to fill the vacancies of that quorum. Elders P. P. Pratt, John Taylor and A. Lyman were present; and Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained to the Apostleship, and numbered among the Twelve, instead of the three who were called to the first Presidency, and Lyman Wight, of Texas, who was disfellowshipped. This accession increased the members here to a majority, and enabled them to act as a quorum. They were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness. They met with the Presidency and others almost daily, and proceeded to organize and ordain the Presidency of the High Priest's Quorum, viz.:—John Young and his counsellors, also Daniel Spencer as president of this stake, and his two counsellors, David Fulmer and Willard Snow. They also ordained and set apart a High Council. After this the city was divided into nineteen wards, consisting generally of nine blocks, or seventy-two lots, over each ward a bishop was ordained.

The settlements in the country are also organized into wards, and a bishop appointed over each. Large meetings are held on Sundays when the weather will permit, and there is much good preaching, and the spirit of truth and reformation is abroad in the Church.

There are some rebellious and disorderly spirits here, who are generally now for the gold mines instead of Warsaw, Quincy and St. Louis; but those who are on the Lord's side will stay at home and raise grain, &c., till sent abroad on Heaven's errand.

We hope, ere long, to see the Twelve at liberty, and many of the Seventies in the discharge of their duties abroad, in a capacity, and with a power far exceeding the limits of their former labors, but at present stern necessity binds them here to the saw, the hammer, the anvil and the plough; and this because none step forward to do these things for them.

How long, O Lord, shall these things be? How long shall the priesthood be neglected, and its chosen vessels left to grovel with the petty trifles of this world, while its inhabitants sit in darkness and their light is withdrawn. Necessity flings her chains about us, and the veriest poverty fetters us, and limits our proceedings, when otherwise our minds would expand, our spirits start forth, and wing their way to the nations on their errands of mercy. Such is man; his nobler powers are expanding in aspirations of Godlike deeds of glory, might, majesty, and dominion, while his bodily weaknesses, and wants, cripple and limit him in all his exertions. But we must be resigned, perhaps, like Paul's thorn in the flesh, these things serve to keep us humble. We surely ought to be contented to labor in the spirit, calling and sphere, allotted us.

We would impress upon the minds of the Saints in the British Isles to be faithful in the commandments of Jesus Christ, in prayer and faith, in charity, and in preaching and spreading the knowledge of the fulness of the gospel abroad. We would exhort them to patience in regard to the gathering, till the way opens to bring them together with us in his own time, his own way and in the manner which is written; perhaps the day will arrive when they can come easier, cheaper, and safer than to come the present route.

It is according to that which is written for the Saints to organize in companies according to their trades, and to come out in bodies prepared with machinery, tools, and materials for operating in all useful branches of industry, according to that which they are accustomed to do; and when they come otherwise they are often in want of employment, exposed to bad company, to the influence of apostates, liars, swindlers, drunkenness, dissipation, &c.; and but few of them reach the body of the church in as good spirits as they start; some turn back, some are destroyed, many are led away, and few are gathered and saved. These things ought not to be.

If on a more thorough knowledge of the country we can find a practical waggon-route up the Arkansas, or up the Rio Grand, it will avoid the winter and a con-

tact with the corrupt apostates and Gentiles that swarm at New Orleans, St. Louis, and Upper Missouri, or if we find a practical sea port at the head of the Gulf of California, or elsewhere on the Pacific, and can find a practical route across some of the isthmuses of Central America, it will, perhaps, facilitate the emigration from Europe to these valleys.

Could an organized body of cutlers, potters, woollen manufacturers, or other good branches come out together, with a combination of means and skill, sufficient to establish all branches of their trade here, it would command support and be very profitable, more particularly because of the abundance of water power, with which to propel machinery of every kind, without the aid of steam. This is a great country for the rearing of sheep and wool; and this, in connexion with the abundant water power, will warrant the erection of any amount of woollen manufactories, while the increasing population will afford an extensive market for the same. We hope soon to see the time when this territory will be able to turn out the finest, most beautiful, and substantial articles of every kind now made in England.

When we can see the Saints from Europe come in this manner, prepared to stick together, and come through and establish employment, without lingering or falling off by the way, it will cheer our hearts to behold them by thousands, as doves flocking to their windows; but it grieves us to see them come one at a time, unable to establish their own kind of labor, and to see them allured into every snare by corrupt men, who take advantage of their necessities, and while they pretend to employ them at the different cities, lead them into every vice, drunkenness, lying and debauchery, and finally prevail on them to deny the Lord that bought them, and to live or die in the midst of wickedness, and thus they never reach the Saints, or if they come at all they are not the people they were before they started. Indeed it would be far better for them to stay in well organized branches of the Church in the British Isles and to worship God, than to start for the land of Zion, and live and die in those gospel-hardened hells in the States.

While the Church remains in that country, and is faithful, it is a light to the world, and will be the means of bringing many souls to salvation; although we are well aware of their privations, oppression, poverty, and labours, and would be exceedingly glad to hail them welcome to the liberty and privileges of the sons and daughters of freedom in the strong holds of the eternal mountains, where now exists that grain of mustard seed which is the least of all trees.—“It is small, but it still is growing.”

Monday, March 12th.—The weather cold, snow squalls are frequent, and, taken altogether, it is the most disagreeable part of the season.

The election came off to-day in peace, and resulted in the unanimous choice of Brigham Young as Governor. Willard Richards, Secretary; N. K. Whitney, Treasurer; H. C. Kimball, Chief Justice; John Taylor and N. K. Whitney, Associate Judges; Daniel H. Wells, Attorney-General; Horace Eldridge, Marshall; Albert Carrington, Assessor and Collector of Taxes; Joseph L. Heywood, Surveyor of Highways; and the Bishops of the several wards as magistrates.

Saturday, April 7th.—The weather has been fine for many days past; and much farming has been done, such as fencing, ploughing, sowing, gardening, &c.

On the 5th it commenced raining, and finally turned to snow, which fell several inches deep, but it soon disappeared; the weather is now fine but cold.

Our Conference is now in session. We have had some good instruction from Elders Kimball, Lyman, and Taylor.

Brother Addison Pratt arrived here last October from the Pacific Islands, and will probably return this season with several others. Elder Parley P. Pratt may accompany them to the Islands or to Chili with a view to establish the Gospel in South America, Australia, New Zealand, China, Japan, the various groups of the Pacific Islands, or to each or either of these places as the way may open. Elder Addison Pratt represents 1200 Saints in the Pacific Islands.

Many of the tares have gone to the gold mines, and some of the wheat is probably gone with them. Elder A. Lyman, of the Twelve, is appointed to go to the Pacific with the mail, and to see after the wheat which may be there or are going. Brother O. P. Rockwell is also appointed to accompany him. They may, perhaps, return next Autumn.

The Council House is progressing finely, being built of stone. Farming, gardening, fencing, building houses and bridges, opening of streets, and of various kinds of mechanical operations are in rapid progress, while health, peace, union and happiness generally abound with those who take pleasure in the things of God.

We must now close our hurried communication, by asking an interest in all your prayers, and we pray the choicest blessings of Almighty God to rest upon the Saints in the British Isles, and upon all who love and seek and practice the truth, now and for ever, worlds without end. Amen.

Signed on behalf of the members of the Quorum who are in the valley,

PARLEY P. PRATT, President, pro tem.

FRANKLIN D. RICHARDS, Clerk.

P.S.—April 12th; The mail is now about to depart soon. Since the above was written, Elder Charles C. Rich, of the Twelve, is appointed to take his stand in Western California, with a view to give guidance to the affairs of the Church and kingdom in that region. He will probably repair thither when Elders Pratt go on their way to the Islands this season.

P. P. P., President, pro tem.

F. D. R., Clerk.

The Latter-day Saints' Millennial Star.

AUGUST 15, 1849.

TO ALL PERSONS INTERESTED.

"This letter certifies that Elder Orson Pratt, of Liverpool, England, is a duly appointed and authorized agent of the Church of Jesus Christ of Latter-day Saints, to receive, solicit, and gather tithing and donations in the British Islands and adjacent countries; and he is hereby instructed to keep a detailed account of all such receipts, specifying the amount, name, and residence of each individual making remittances, and forward the same to us by some faithful brother, or appropriate the same to our order.

Given under our hands and seal, at Great Salt Lake City, Great Basin, North America, this 9th day of April, 1849, for and in behalf of said Church,

BRIGHAM YOUNG,	} Presidency of said Church.
HEBER C. KIMBALL,	
WILLARD RICHARDS,	

The emigrating Saints should recollect, for it is published in the STAR, that those who have £9 or more per head are required to pay one-tenth of the same as tithing at our office in Liverpool; and those Saints who are not ready for emigrating this season should not neglect the law of tithing, for we wish to forward all we can to hasten the building of another temple unto the Most High.

MECHANICS WANTED AT THE GREAT SALT LAKE.—A letter has just been received from the First Presidency, stating that they intend establishing an iron foundry in the Great Basin without delay. They have sent an express desiring mechanics of the best kind, "such as blowers, moulders, and all kinds of furnace operators, to immediately emigrate to the Valley without any delay."

They also want "one or more mechanics or practical operators in smelting, assaying, mixing, compounding, dividing and subdividing, and proving all sorts of metals and minerals, and wish them to bring with them all tests and apparatus they will need to operate with."

We wish the presiding elders of the conferences to search out such mechanics as named above, and have them emigrate immediately. Let those Saints who have means to spare help such mechanics to emigrate in preference to any one else, that

if they need help; for this is the will of the Lord that such should be helped to the Valley first, that a good foundation may be laid against the time that others of the poor shall go. Let not the presiding elders be slothful upon this subject until it is accomplished. When you find mechanics of the above description use every effort to get them off to the Salt Lake Valley. We shall expect you to communicate with us by letter upon this subject, and let us know the prospects. Such mechanics are loudly called for and must be forth-coming."

DISCUSSIONS.—There are many persons who are very fond of discussion, and yet they have neither talents nor ability to know how to discuss a subject, nor to perceive when their own arguments are refuted. As a general thing we would advise the officers of branches to avoid discussions, unless by the consent of the presiding elders of conferences. There are many apostates and wicked corrupt men whose characters are too low and degraded to be noticed by the Saints or the public generally: with such have nothing to do, only to treat them with silent contempt. The Lord has sent his servants to preach the gospel and testify to the truth, instead of sending them to contend with such corrupt unprincipled men; therefore be humble and wise servants and harmless as doves, contending earnestly for the truth when circumstances require it, but avoid all vain janglings and strifes, and let all things be conducted in order and wisdom, and by the counsel of those who are over you, and in this course you will prosper.

In one of the back numbers of the STAR an engraved profile of Elder G. D. Watt was recommended to the Saints. Now the object of this likeness is to supply Brother Watt with means to help him and his family to the bosom of the Church in the mountains. For his convenience, and to facilitate his departure, we wish the book agents of conferences and branches to supply themselves with the amount of portraits they think they can dispose of. By sending orders to this office they can be supplied, and the required number be forwarded with the STAR. There are three kinds of them, viz.—India Proofs, quarto; Plain Proofs, quarto; and Prints, octavo. The India Proofs are limited in number. The prices will be given for the parcels, and a proper remuneration will be allowed to book agents for their trouble. If the Saints will encourage the sale of these likenesses they shall thereby be laying up for themselves treasures in heaven; for Brother Watt is worthy, having laboured and suffered much in preaching the gospel to the poorer portions of the people of this island. He may be expected to visit and preach to the Saints in the various conferences, and we have no doubt but that his teachings will be highly appreciated by every lover of truth.

LETTER FROM ELDER ADDISON PRATT, LATE OF THE SANDWICH ISLANDS.

(From the Frontier Guardian.)

Dear Brother Smith,—Having learnt by my wife that you have written me several letters since I left Nauvoo, and, notwithstanding I have received none of them, I will write to thank you for your kindness. I suppose that you have been apprized of our proceedings among the Society Islands, by way of our letters, up to the time I left there for the Paumotu group. This cluster lies between Tahiti and South America, and on account of their being low coral islands, they are very dangerous to sail among, and of course not much known to navigators. Chain Island, or Aua, is the metropolis of that group. The inhabitants of that island have conquered the whole group: they carried on a war of extermination for more than twenty years, and their mode of warfare was to depopulate every island they could

conquer. They not only butchered the inhabitants, but cut down all the cocoa-nut trees, so that if any of the posterity of those carried away captive ever got back, they would have nothing to live upon. But now the remnants of the vanquished are permitted to return and plant cocoa-nut trees, and build houses upon their lands, and some of those islands are now getting tolerably inhabited.

But it is even now distressing to see their "morais," or places of human sacrifice. I visited one that I paced off, and found that I could trace it eighteen paces, when it was lost among the roots of the cocoa-nut trees. This place was prepared by setting up curb stones in a trench wide enough to receive a human skull, and in this trench they were deposited touching each other, and were then covered with two or three inches of dirt. Every war chief had one or more of these "morais;" and when they went to war with the neighbouring isles, after their battles were fought, they would take off their heads—and take off the under jaw, for then the head can tell no tales—cook and eat the bodies, and the heads they would tie by the hair and string them on to a rope, and tie it to the mast-head, frequently having enough to fill the rope: these they would carry home, make a feast, have a war dance, offer the heads as a sacrifice to their gods, and then bury them in the trench.

It was among those people that I went to assist Brother Grouard, after I left the pleasant island Tubuai. The reason of my leaving Tubuai was on account of Brother Grouard starting after me in a native canoe, and was cast away on a small island called Metia, sixty miles to the north-east of Tahiti. He left there in a French vessel and arrived at Tahiti, and sent for me to meet him there, or he would come after me in his open canoe when it was repaired, and if he was lost in the attempt his blood should be required at my hands; and as Tubuai is 300 miles south of Tahiti, and no land between, I made all possible dispatch to hinder his hazardous undertaking. We left Tahiti in a French ship, bound on a pearl diving voyage among that group of islands, which afford the richest pearl fishery that I have heard of in the Pacific. We arrived there in February, 1846. The people were overjoyed to see us, and expressed it by inviting us to every town on the island where Brother Grouard had organized branches, which were five. They feasted us on cocoa-nuts, fowls, fish, and hogs neatly dressed, and roasted whole.

Those Paumotu Isles have but few vegetables aside from cocoa-nuts, but these grow in the greatest abundance,—coral reefs seem to be the fittest place for them. After we had visited all around, we were much annoyed by the contentions of the governors of the various villages, to see which of them we should live at. I told Brother Grouard I saw no other way to stop that but to divide the island into two circuits, he to take charge of one and I of the other, and then spend a week in a place. We did so and that put an end to all controversy; he took two towns and I took three. Those islands are of a curious formation—are of an oval shape. Aua, or Chain Island, is some fifteen miles in length, averages about one mile wide, forming an oval circle around a body of water some six miles wide and thirteen long, with various places where the tide ebbs and flows into it. This you see forms a curious inland sea, called Lagoon, and is one of the finest places to take a pleasure ride in a sail boat; and my circuit required much of that exercise; and, consequently, as I was a man of dignity it required a dignitary to wait on me, and one of those war chiefs, who owned one or more islands that he had conquered in the "tau hetene," or times of heathenism, volunteered his services to wait on me, and would not probably have attained to this "honor" had he not owned a new and commodious canoe with an excellent cotton sail, therefore he was permitted to be my boatman. He was a very large and stout man, and as often as we arrived in port on the ebb tide, and the canoe could not reach the landing place because of shallow water, you would see him trudging off with me on his back with all the magnificence of his office, and would set me down upon terra firma with the heartfelt satisfaction that he had been the bearer of glad tidings and good things to the people, and in the midst of an anxious multitude, who were as anxious to get the first opportunity to shake hands with me, as he was to be the honored bearer of their long looked for guest.

Before Brother Grouard left there to come after me, he had often told them of me, and they would enquire every particular concerning me; and when they found I was an elderly man, they enquired if my teeth were good, so that I could live on

cocoa-nuts, for, said they, white men's teeth decay much sooner than natives do. He told them that I had some missing ones, but still he thought there was enough left to grind cocoa-nuts. And when their canoe was repaired and came to Tahiti after Brother Grouard, I had got there before them to their great joy. They gathered around me with great curiosity, and as I was busily engaged with them Brother Grouard was standing a little way off diverting himself with our interview, when all of a sudden he burst out in a loud laughter, and when I asked an explanation, "why," said he, "they are looking in your mouth when you laugh, to see if you have teeth enough left to eat cocoa-nuts."

After we had baptized near 200 more, and had arranged matters on the island, Brother Grouard took a notion that he could be spared to go on a mission among that group, and that I could take charge in his absence. I told him I had come to help him to do the work that he was not able to do alone, and now we had enlarged the field he wished to leave me in charge of the whole! "Oh!" said he, "you have a better faculty to preside than I have, and I like to pioneer better than you do," and after more persuasion I consented. He left me about four months, and returned so as to attend the October Conference at Aua. At that Conference it was determined that I should return to America, and get my family and a recruit of elders. They wished from five to one hundred sent to them, so that they could have a supply. Brother Grouard visited some eight or nine islands and baptized in all 116 souls, and left some native elders to preside. In November I prepared to leave; I went round, by request, to each town to preach and bid them adieu, and as is customary each town made me a feast, sometimes roasting three or four good sized hogs whole. They are roasted underground, and I think the best way to roast pork I ever saw. It is done by excavating in the earth a cavity large enough to receive the quantity of food they wish to cook; some wood is then laid across the hole, and some stones of a convenient size are laid on the wood, and it set on fire. As the wood burns out the coals and hot stones fall down together, and with a stick or spade most of the hot stones are taken out; then some bounded banana stalk is spread over the coals for a two-fold purpose, first, to keep the food out of the ashes, secondly, it affords an abundant supply of well flavoured juice, which raises a steam as the food is cooking. On this is laid a layer of food, perhaps meat, and then a layer of hot stones, then a layer of vegetables, and then of hot stones, and so on in conical pile till it is all deposited; then it is all matted over with large green leaves that those Isles produce for the purpose, and then the whole is covered with a thick layer of dirt. Here it remains till it is well cooked, and then it is carefully taken out in the nicest manner. Each parcel is carefully wrapped in leaves before it is put in. And I can assure you that food cooked in this way is the sweetest and most delicate you ever tasted.

They also made me many presents of mats for bedding, curiosity sea shells, pearls, hogs, hens, and cocoa-nuts. And when I had taken leave of my friends, I obtained passage, free of cost, on board of a vessel belonging to some American merchants living at Tahiti, of which Mr. Chapman, American Vice-Consul at Tahiti, was one.

I had a pleasant passage to Tahiti, where I found my friends well and in good spirits, for business was brisk and money plenty. There were several men of war lying there: one frigate of 64 guns, several sloops of war and some cutters, under the French flag; one steam frigate, the Salamander, and a cutter under the English flag; one Danish frigate, and a number of English, French, and American merchant and whaling vessels. But the war between the French and natives was still raging. But in December of '46 the French conquered, and peace was restored, and as there was no vessel bound direct to California, I commenced preaching to the natives on Tahiti, and soon began to baptize. I organized a branch there of twenty-seven members, all natives; and in March I obtained a passage for San Francisco, where I arrived in June, touching on our way at the Sandwich Islands. I staid in California one year, and then started for Salt Lake City. I arrived in the valley the 28th of September, where I found my family: they had arrived one week before me. To find them all alive and in good health was a blessing that I felt was from the hand of the Lord. But I will not try to describe the sensations of our meeting after a separation of five years and four months; but let those that feel curious on that point try it, and they will then know for themselves. We have spent the win-

ter very pleasantly among our friends here. I devoted a part of it in teaching a Tahitian school for the benefit of those that expect to be sent on that mission. Among my scholars was your brother John, and he has made good proficiency, and I expect he and his wife will be among the number that will be sent there; and I could gladly wish that you were here to go with us, as I hear such hints dropped that one of the Twelve is to be appointed to preside over all missionary operations in the Pacific Ocean. If you were on hand I should have fond expectations it would fall to your lot.

You see that my paper is getting pretty well used up, and I must taper off. My best wishes to all of the friends there; I wish to see and hear from them.

I, as ever, remain your brother and fellow labourer in Christ, our elder Brother,
ADDISON PRATT.

LETTER FROM A SINCERE ENQUIRER.

East Indies, Lahore, April 19, 1849.

Dear Christian friend of the Church of Latter-day Saints,—A few days ago, I received a tract, entitled "Divine Authority," on the question was Joseph Smith sent of God. It was written, I believe, by Orson Pratt, one of the Twelve Apostles of the Latter-day Saints. It struck me with astonishment, its words were so powerful and unquestionable, agreeing with the scriptures, revealing things that have been so long hidden, as we read in the scriptures there is nothing hid that shall not be known. I have read this tract through two or three times, and the more I read it the more I am convinced of the truth of it. It is a tract with about sixteen pages in it, it came in a letter from Scotland to one of the men of our regiment; a number of men have read it, and it seems to awaken all, for they wish to have some further investigation of these matters. It seems a strange doctrine to some of them; but however strange, I must confess that it agrees with scriptures, and truth must come to light at last, no matter how men may oppose it. I believe that prophecy in Isaiah, that "darkness has covered the earth, and gross darkness the people;" and that "men love darkness rather than light, because their deeds are evil."

I never heard anything about the Latter-day Saints till about two or three years since, I think we were in China then. I only heard the name mentioned, and I had no further information of them till we arrived here and read this tract, which makes me think they are the true children of God. I have read another tract since, concerning the Kingdom of God, by the same author, and was sent to the same person as the other; after looking it over it came into my mind to go and see if there were any of our men who had seen or known any of the Latter-day Saints, when I met with Joseph Fullelove, who gave me your direction. And now dear Christian friend, I would like to hear from you concerning what I should do to be saved from the wrath to come; and whether it would be requisite for me to leave the army or not. There is none of your denomination in India that I am aware of; I have been a member of the Baptist Society, but since I read this tract, I cannot think of joining any whose doctrine is questionable; but I am hardly worthy of writing to you, and not worthy of you writing to me, but please to send me a few tracts which will instruct me in the things concerning the kingdom of God, and concerning the prophecies of the scriptures that have been fulfilled, and of those which have to be fulfilled.—From your affectionate friend and well wisher,

THOMAS METCALF, Private of the 98th Regt.

THE DESTROYER ALREADY RIDETH UPON THE FACE OF THE WATERS.

(From the Frontier Guardian.)

This is a season of much disaster to our friends that have journeyed on the great internal thoroughfares of the American waters. Scores of our brethren have fallen by the cholera, one of the plagues and scourges of the last days—a most inveterate enemy of human flesh and blood. This may check the zeal of the naturally timid

and fearful about venturing to come to us,—some may almost conclude or fear that God has forsaken his people and given them up to be destroyed. While the sons of perdition, the reprobate, and those who before were ordained to a just condemnation, will seize, with eagerness and avidity, this misfortune of the Saints the present year to tantalize and reproach the church with being rejected of God.

There are certain favors and frowns that are shared alike by all mankind. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." In time of famine, the people that happen to dwell where it is suffer most, whether saint or sinner. When floods or conflagrations visit any place, they are common evils that must be shared by all classes, whether just or unjust. The cholera is that "desolating sickness that should cover the land," predicted by the prophet Joseph Smith, on the 9th day of March, 1831, and recorded in the Book of "Doctrine and Covenants," 1st edition, page 129.

In another place, speaking of the plagues, the judgments, and the calamities of the last days, the Lord says, "My Saints shall hardly escape." (See Book of Doctrine and Covenants.)

Judgment must begin at the house of God, and from thence extend through the world. Since mobocracy began in Jackson county, Missouri, against the Saints, it has repeated from time to time its painful and desolating work upon us, till it became sufficiently skilled in the work of destruction and death to step out from us and visit Philadelphia, New York, Cincinnati, and many other places on a small scale; but at length it ripened into revolutions of states, kingdoms, and empires. Its bloody wave has swept over the nations of the earth, carrying away thrones and royalty on its crimsoned flood. Men's hearts are failing them for fear, and for looking after these things that are coming on the earth, for the *heavenly powers on earth shall be moved*. The papal throne is shaken, and the HOLY SEE disgraced. These great and important movements are destined to open and prepare the way for the kingdom of Heaven to be established on earth. Lift up your heads and rejoice then, ye way-worn pilgrims in Zion's cause, whose locks are bleached by the frosts and storms of many a winter's exposure! Although you suffered by mobocracy at an early day, yet that will be over-ruled for your good.

This cruel agent, which knows no mercy, and which is destined to overthrow all earthly powers and governments, was introduced through you, to your pain and sorrow, in these times, yet to your everlasting joy will the honor and glory, to be achieved by the introduction of the kingdom of God, rest on your storm-beaten brows as a reward of your suffering, toil, exposure, and pain. The chastening rod of the Great Ruler, under the strokes of which the Saints have mourned, repented, and wept, while wicked and apostate spirits have jeered, tantalized, and reproached, will, like Aaron's rod, bud and blossom with blushing wreaths and unfading laurels in the mansions of our God and our King.

But the voice of wisdom would say to the Saints while journeying to this place, when the cholera or "destroyer" is riding with such sway on the turbid waters of the Missouri River, venture not in large numbers on any craft that may attempt to ascend its impetuous current: flee back into the country, and do the best you can until this scourge has spent its violence. Keep off the rivers while the "Destroyer" rides upon their face. See revelation given through Joseph Smith, the prophet, in August, 1831, contained in Book of Doctrine and Covenants, 1st edition, page 200.

The following is an extract. The Missouri River is the waters particularly referred to.

"Behold, I the Lord in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares. I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree."

MARRIAGE.

(From the Frontier Guardian.)

Among all the other duties that man is brought under obligation to perform, is that of taking to himself a wife at an age when youth is ripening into manhood—when the warmest sympathies and affections of the heart, uncorrupted by time, naturally reach forward after the very object that nature's God has created for that very purpose. By a longer delay, the brilliancy and lustre of the soul's soft and tender emotions become tarnished, neutralized, or deprived of their charms. Many argue, we know, that it is better for young people to postpone marriage to a more advanced age, in order to acquire an experience suitable for that union. But Father Adam and Mother Eve had but a very short experience before they were blest, or married, and commanded to multiply and replenish the earth. They were married before they sinned and fell, and thrice blissful would be the marriage union of their children if they would honorably marry before the monster sin had thrust his poisonous and too fatal sting to their hearts.

How often is it the case that men prefer a single life to the married life! Some neglect to marry because they love their money better than they do a woman. Men possessing this vitiated taste are in the right not to marry, for they are unworthy of a wife. They are worse than blanks in creation—drones in the hive of nature; not linked in the great chain of existence, but are broken disconnected fragments that are passively thrust aside like so many drossy scales from under the smith's refining hammer.

Others, more criminal, neglect to marry because they wish to come under no restriction—but indulge in sensuality, without the cares and responsibilities of a family. Such men are incurring a fearful obligation. They are closing up the avenues of mercy to them—corrupting their own ways before God and man, and inviting the weak and unprotected fair into the very prison of prostitution and shame. These must account for their sins, and for the sins of those who are victims to their unbridled passions.

Others neglect marriage because they are fearful that they may come to want, or that they may not be able to supply themselves with the necessaries and comforts of life. This is foolishly distrusting the kind care of a wise and merciful Providence, whose will it is to provide for those who fear his name and honor and respect his ordinances. In the line of duty there is no real cause of fear, but out of it there is fear, torment, and a snare.

We would therefore say to all men that may feel to place any confidence in our counsel, that it is your duty to marry, if you have not already done so, and thereby get honor to yourselves—become the partner and protector of her whom the Great Ruler of all has made dependent on your more rugged, hardy, and athletic form; bend all your energies towards her support and honorable maintenance; lessen the amount of crime, dry up the fountain of wretchedness, check the tributaries of infamy; and let it be your constant aim to fill the measure and purpose of your creation in all things, and glorify God with your body and your spirit, which are his.

VARIETIES.

Brother Orson Spencer's company left here last week for the Salt Lake. Messrs. Kinkade and Livingston, with a large stock of goods, left about the same time. They are destined for the valley.—*Frontier Guardian*, June 13.

PROGRESS OF THE TRUTH.—We learn from Elder Felt, of St. Louis, that great accessions are made to the church there in the midst of fire, cholera, and death;—from Brother Bird, near Cleveland, Ohio, that he is all the time preaching and baptizing;—from Elder Woodruff, Presiding Elder of the Church in the Eastern States, that the work in that quarter is decidedly looking up.—*Ibid.*

EXPEDITION TO THE GREAT SALT LAKE.—We understand that the expedition for a trigonometrical and nautical survey of the Great Salt and Utah Lakes, and the surrounding country lying in the northern portion of Upper California, is now being fitted out in this city. It has been organized by Col. J. J. Abert, of the Topographical Bureau, and the command given to Captain Howard Stransbury, assisted by Lieut. J. W. Gunnison, of the Topographical Engineers—a corps which

may well be called the *working men of the army*. The point of departure, in the special examination of this part of the great and mostly unexplored basin, is Fort Hall, on the Lewis Fork of the Columbia River, and thence directly south by a new route to the Salt Lake, which forms so remarkable a feature in that interesting valley between the Sierra Nevada and the Wahsatch and Timpanozee Mountains, now chiefly held by the Utah tribes of Indians, and in which the Mormons have made a settlement on the inner edge of the basin near Utah Lake. The survey will particularly develop the agricultural resources of the country, with a view to supply our Forts and troops stationed in that country, as also to embrace the astronomical, meteorological, and other purposes which shall give a complete view of its physical geography; and then explore another new route, on the return of the expedition, by which access may be had to the great basin.—*Ibid.*

COUNSEL.—As there are some emigrants that are disposed to take poor persons with them to the Valley, in order to assist them on the road in driving teams, cooking, and in general assistance; and so soon as they get there, they want to turn these poor persons off on to the hands of some others. This is wrong, and cannot be suffered. The people in the Valley have all they can do to sustain themselves without being burdened by an influx of poor thrown upon their hands, after the more wealthy have availed themselves of their services on the road. We therefore say to all concerned, that whoever takes the poor to the Valley shall support them there till their way is honourably opened to get a support otherways. This counsel will henceforth be enforced upon all that emigrate to this country. We say to the rich abroad, bring all the poor that you please, but you must situate them yourselves to live after you bring them here, and not throw them upon the hands of others for a support, and pay no further attention to them. Do not think to cast your burdens upon other men when you are more able yourselves to bear them than they.—*Ibid.*

The *St. Louis Republican* says, General John Wilson arrived in that city on Sunday evening, April 29th. We have already announced the appointment of Gen. Wilson to be Indian Agent. He is now making his preparations to enter upon the duties assigned to him by the President, and will soon be on his way, with his family, to the seat of the agency. General Wilson, while his head-quarters will be at the city of the Salt Lake, is also the agent of the Government for all the Indian tribes in California. In the performance of his duty he will be authorized and required to visit all the Indian tribes in the territory, to gather statistics as to their population, resources, locality, &c., and generally such information as may be useful to the government, in the new relations which must grow up between them and their white neighbors. Such information will be of great service to the government, in future legislation over the territory which they may acquire from the Indians, if they have not already acquired jurisdiction by the treaty of peace with Mexico. The office is an important one, but it may be safely entrusted to the hands of Gen. Wilson. The same gentleman is, we have understood, appointed Navy Agent at San Francisco, California.—*Ibid.*

THE WELCOME HYMN.

THE FOLLOWING IS A COPY OF THE WELCOME HYMN BY MISS E. R. SNOW, DEDICATED TO THE FIRST PRESIDENCY, ON THEIR ARRIVAL IN THE VALLEY LAST FALL.

You have come, you have come, to the valley once more,
And have landed your train like a ship on the shore;
You great father in Israel, with hosts you have come,
To this beautiful valley we welcome you home.

You have brought us our husbands, wives, daughters, and sons,
Brothers, sisters, and fathers, and mothers at once,
On a long tedious journey; all together you've come,
To this beautiful valley we welcome you home.

By the hand of the Gentiles you've long been oppressd,
In a land where your sufferings are yet unredressd,
Over deserts and mountains, through kanyons you've come,
To this beautiful valley we welcome you home.